

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

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WILLIAM A. DREW, Editor.

SELECTIONS.

EXTRACT.

From a Sermon by Rev. Mr. RAYNER, on Matt. iii. 11, published in the Religious Inquirer.]

"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

The extraordinary and miraculous influence, called the baptism of the Holy Ghost and of fire, with which John declared our Saviour should baptize, took place, and was fulfilled, as we have already noticed, soon after the ascension of Christ. And therefore to adduce the text as evidence that Christians are still to be baptized in the same manner, with fire and the Holy Ghost, or to be subjects of the same extraordinary influences, is wresting the passage from its original intention, and making a most unwarrantable application of it.

We are now only to expect the common and salutary influence of Christian principles, and gospel truth, commending themselves to our understandings and our affections, our faith and our hope, and our cheerful and constant obedience.

We are not now to look for a divine influence accompanied by a supernatural light and a voice from heaven as in the case of Saul on his way to Damascus.—Nor by a mighty earthquake, like that which rent the prison in which Paul and Silas were confined—nor with a great noise from heaven, as of a rushing mighty wind; nor with fiery appearances like those which lighted on the Apostles on the day of Pentecost. The earthquake and the fire; the wind, and the great noise, have passed by. The season for these visible and extraordinary tokens is past, and we are now to attend to the still and gentle voice of grace and mercy, speaking to us in the gospel of peace, the ministry of reconciliation, proclaiming glory to God, and good will to men, fully revealed in the kingdom.—the established reign of the Messiah. Under this reign of gospel grace and salvation, we may indeed expect to be renewed and quickened, by its animating and persuasive influences; and we should earnestly desire and pray that our hearts may be baptised, or rather inflamed with the fire of divine love; producing an ardent desire for the glory of God; and universal benevolence and good will to our fellow men. These influences, and effects we still have a right to expect: but not those extraordinary operations signified in the text by being baptized with the Holy Ghost, and with fire; which, as we have seen, have already had their accomplishment, and we have no concern with them, further than as evidences of the truth of Christianity.

Concerning the operations of the Holy Ghost, it may be proper to offer some additional remarks. The terms, Holy Ghost, Holy Spirit, Spirit of God, &c. have long, and generally been understood to designate, what has been called the third person in the Trinity; equal with the Father and the Son, but distinct in person and in operation from both the former. A theory, for which it is believed, there is no just foundation, either in reason or scripture. By the Spirit of God, or by the influences of this spirit, wherein does it appear to be necessary or reasonable to understand any thing more than God himself, who is a spirit; and these influences and operations, which in various ways, and in different degrees he is pleased to exert, and to exhibit for the benefit of mankind? The influence of the spirit of God, must mean a spiritual influence from God, the great spirit; the Father of all spirits, and the creator and governor of all beings and things. When it is said that Christ would baptize with the Holy Ghost, the meaning evidently is, that a divine power and influence would accompany the ministrations of Christ, to convince mankind of his divine mission, and to establish the truth of the Christian religion.

When it is said that holy men of God spake as they were moved by the Holy Ghost, the meaning is, that they spoke, or wrote as by a divine influence they were directed; that is, by the influence of God, who is a holy spirit. When it is said that our heavenly Father will give the Holy Spirit to them that ask him, the meaning is not that he will give them one of the co-equal persons of the Trinity; but that he will give them all spiritual good things, which must all come from God, who is the giver of every good and perfect gift. The idea of three distinct persons, each God, tends greatly to confuse the mind in prayer; as it leaves it doubtful to which of the three our supplications ought to be addressed, or whether all of them together, or to each of them by turns. And indeed, this latter is the way in which many offer their petitions; they will pray for a while to God the Father—they will offer their devotions to him, as the only living and true God,—they will thank him for send-

ing his Son into the world for their redemption, and acknowledge the greatness of his love in this gift, &c. They will then turn and pray to the Son, acknowledge him to be the eternal God, and thank him for coming into the world and suffering and dying for man. Again they renew their petitions, and address them to the Holy Ghost, as a distinct person, acknowledge him to be the only true and eternal God, and entreat him to descend and exert his Almighty power in renewing their hearts; and sometimes the three persons united, under the name of the Trinity, are worshipped, adored, and entreated to have mercy upon them. Now prayers and devotions, thus differently addressed, to a being under different names, characters and offices, must, as before remarked, occasion a degree of confusion of mind, and an unavoidable division of devotional feelings and exercises, which the simple doctrine of the divine unity—of one uncompounded being, undivided essence, is calculated to avoid.

And it is believed the scriptures uniformly direct us to adore and worship one only God, in unity, and not in trinity; that is, in one person and not in three: and to offer our praises and our prayers to God, the Father of all, in the name of Jesus Christ, the divinely appointed Mediator between God and men, the man Christ Jesus.

We have noticed in this discourse that the baptism with the Holy Ghost and with fire, did, according to the true meaning of the passage, take place at a specific time, on the day of Pentecost, and that a recurrence of the influences and operations then exhibited, are not now to be expected.—That a divine and salutary influence still accompanies the promulgation of the truths of the gospel, enlightening the understandings of men, exciting their gratitude and their obedience, increasing their consolations, and animating their hopes, we do not deny, nay we confidently claim. But in the representations which are frequently given of the operations of the spirit, and its wonderful outpourings, in certain places, at particular times, we have no fellowship, and no confidence. We often see or hear it stated, that there is a wonderful revival in such a place—a great outpouring of the spirit in such a town, or in such a particular congregation; orthodox of course; not Unitarians, Universalists, Quakers, or Episcopalians. The spirit of God is never supposed to be poured out upon them, or to very little effect. They it seems, are left by the common parent, the great spirit of grace and goodness and salvation, to do as well as they can, without those great outpourings, and extraordinary influences; and some orthodox congregations, appear to be far less favored in this respect than others, owing it is presumed to their not having a clergyman as well calculated to get up a revival, or as powerful in calling down the spirit. Hence some ministers have become very famous; have been in great request, and have been sent, and sent for, all over the country, on account of their peculiar skill in this business; because it was found that wherever they went, they could always get up a revival, and command an outpouring.

I mean not to treat a subject of this kind with levity. But I am persuaded that, to men of sober reflection, the religious views and proceedings, both of priests and people, must in many instances, appear both absurd and ludicrous.—The spirit of God is absolutely represented both as partial, and exceedingly fickle. As sometimes greatly concerned for the salvation of sinners, constantly visiting them, and earnestly striving with them to bring them to experience saving grace, and at other times, leaving them to perish in their sins, without an exertion to reclaim and rescue them. Is it to be wondered that there are infidels, when religion and its blessed author are thus represented, and that too, by pretended authority from the holy scriptures? When will man be willing that reason and revelation, each equally the gift of God, should go hand in hand, and mutually aid and strengthen each other? When will Christianity and common sense be allowed to claim a kindred alliance? Must superstition, bigotry, wild enthusiasm, and idle tradition, forever disfigure the countenance, and distort the comely features of the religion of Jesus? No, it must yet appear and be viewed in all its beauty, and in all its excellence; fair as the moon, clear as the sun, and (over all opposition) powerful as an army with banners. And thus the verse following the text declares, concerning our Saviour. "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." It would not be an unnatural explanation of this figurative language, to consider the chaff here mentioned, as representing all false doctrine, all errors in principles and practice, which must ultimately be destroyed by the force of truth, and the fire of divine love, and nothing remain on Christ's floor, or under his reign and government, but righteousness and peace. But probably

the true meaning is that which Dr. Clarke gives, in his commentary upon the passage. Whose fan is in his hand,—the Romans (says he) are here termed God's fan, as in verse 10th they are called his axe. His floor, (he supposes) means the land of Judea, which has long been as it were the threshing floor of the Lord. God, (says he) declares he will now by the winnowing fan, (viz.) the Romans, thoroughly cleanse this floor. The wheat, those who believe in the Lord Jesus, he will gather into his garner—either take to heaven from the evil to come, or put them in a place of safety, as he did the Christians by sending them to Pella, in Coelosyria, previously to the destruction of Jerusalem. But he will burn up the chaff, the disobedient and rebellious Jews—with a fire which they cannot extinguish. Whose readeth let him understand." May we, my friends, be wise, and duly ponder these things, that we may behold both the goodness and the severity of God; and especially that, as the Psalmist says, we may understand, the loving kindness of the Lord.

REASONS

WHY MEN SHOULD LOVE GOD.

While every object we behold bears testimony to every sense, that God is love; while all around us from every region of the earth, the voice of joy, if not of gratitude, is ascending to the throne of the most high, owe we nothing unto God that he has spread so fair a scene of happiness before his eyes? Owe we nothing unto God that he has provided so various, extensive, and satisfactory an entertainment for our sympathy and good will? Are the pleasures of benevolence, the only pleasures that we do not feel? the only joys that are unable to awaken our gratitude and love.

He has but to speak the word, yea, he has but to withdraw his arm, and our resources fail us, our hopes are blasted, and our blessings vanish. It is but for a few particles of matter to change their disposition, and they are changed as easily as the dust is scattered by the wind; it is but for such a change to take place, and we, or ours, go down in a moment to the grave. They have but to take another turn, and more terrible calamities may overwhelm us, than we can convert into horror; our ease, into agony; the lamp of reason may be utterly extinguished; the widest imaginations may riot in our minds, the most distressful thoughts may seize them, and abide with them; and even all the joys of a good conscience, as well as the light of an improved understanding, may be totally overborne.

And owe you nothing then to his guardian care, who with more than a parent's tenderness watches over, defends, and preserves you from these, and a thousand other evils? Owe you nothing to that liberal hand, without which you had not been fed from day to day, and without which, your habitation every night might prove your grave?

Compare, my friends, your blessings with your merit; did he owe it to your obedience to love you thus? Did he owe it to your services to make such liberal provision for your comfort? What says your heart? what does your conscience say? Do they require it of you to distinguish your benefactors, in proportion as they have been distinguished by them in their good affections and good offices?—and will your heart and your conscience hold you guiltless, if your first, your supreme—I was going to have said, your sole benefactor, have no place in your affections?

Go then and give unto your mortal friends, the love that is justly their due; render unto your patrons and benefactors the gratitude they may reasonably expect from you; repay your parents, with an affection, as sincere and tender, as that with which they have nourished and cherished you; but remember, that they and all their kindness were the gift of God; that to him you are indebted for every pleasurable sentiment, every sensation of delight and joy; and then declare, if it be not a duty of indispensable obligation, to keep his statutes, to obey his commandments, and to love him with all your heart, and soul, and mind, and strength?—Coppe.

FANATICISM.

The fire of fanaticism is, indeed, so subtly powerful, that it is capable of inflaming the coldest mind. The mildest and the most rational dispositions have been occasionally injured by its heat. The rapidity of its progress certainly depends, in a great degree, on the nature of the materials on which it acts; but, like every dangerous conflagration, its first appearances should be watched, and every means taken to extinguish its flames. The extinction is, perhaps most happily and readily effected by those counteractions which the common occupations, and daily duties of life produce on the mind, when judiciously opposed to this flagrant evil. Of the advantages at least, of this resource, a cir-

cumstance in the history of the late Dr. Fothergill, affords a remarkable example. This celebrated physician possessed the greatest tranquility of mind, and had obtained so complete a dominion over his passions, that he declared to a friend, recently before his death, that he could not recollect a single instance, during the whole course of his life, in which they had been improperly disturbed. This temper, which was perfectly suited to the character of the religion he professed, the tenets of which he strictly practised, he maintained on all occasions; nor was there any thing in his general conduct or manner that betrayed to his most familiar friends the least propensity toward enthusiasm; and yet, distant as the suspicion must be, under these circumstances, that he should ever be under the influence of superstition, it is well known, that while he was a student at Edinburgh, where he was distinguished for the mildness of his manners, and the regularity of his conduct, he one day, in an eccentric sally of fanaticism, ran, almost entirely naked, through the streets of that city, warning all its inhabitants of the impending wrath of Heaven; and exhorting them in the most solemn manner, to avert the approaching danger, by humbly imploring the mercy of an offended Deity; but this religious paroxysm was of short duration. He was at this time in habits of intimacy with the great characters who then filled the professional chairs of the university, and ardently engaged in the pursuits of study; and the exercises which his daily tasks required, together with the company and conversation of these rational, well-informed, and thinking men, preserved his reason, and soon restored him to the full and free enjoyment of those faculties, from which both science and humanity afterward derived so many benefits.—Zimmerman.

THE MINISTER'S WORK.

Is it said, that the minister's proper work is to reach Christ and not the dignity of human nature? I answer, that Christ's greatness is manifested in the greatness of the nature which he was sent to redeem; and that his chief glory consists in this, that he came to restore God's image where it was obscured or effaced, and to give an everlasting impulse and life to what is divine within us. Is it said, that the minister's work is to do good, and not to do evil? To answer, that this malignity can only be understood and felt, when sin is viewed as the ruin of God's noblest work, as darkening a light brighter than the sun, as carrying discord, bondage, disease, and death into a mind framed for perpetual progress towards its Author. Is it said, that terror is the chief instrument of saving the soul? I answer, that if by terror, he meant a rational and moral fear, a conviction and dread of the unutterable evil incurred by a mind which wrongs, betrays, and destroys itself, then I am the last to deny its importance. But a fear like this, which regards the debasement of the soul as the greatest of evils, is plainly founded upon and proportioned to our conceptions of the greatness of our nature. The more common terror, excited by vivid images of torture and bodily pain, is a very questionable means of virtue. When strongly awakened, it generally injures the character, breaks men into cowards and slaves, brings the intellect to cringe before human authority, makes man abject before his Maker, and, by a natural reaction of the mind, often terminates in a presumptuous confidence, altogether distinct from virtuous self-respect, and singularly hostile to the unassuming, charitable spirit of Christianity. The preacher should rather strive to fortify the soul against physical pains, than to bow it to their mastery, teaching it to dread nothing in comparison with sin, and to dread sin as the ruin of a noble nature.

Dr. Channing.

[We have taken occasion once before to express our approbation of the Salem Courier, a very able and respectable paper in Salem, Mass. The following we extract from the editorial columns of a late number of that paper. We rejoice that the public press of this country is at length waking to the dangerous—the anti-republican plans of the leaders of the orthodox party in the United States.]

ORTHODOX POLICY.

Union is the policy of the Orthodox—How this union is accomplished, and whether it tends, will occupy for a moment the attention of our readers. A few restless men, anxious for notoriety and covetous of fame, call a meeting of their fellow anxious men from all quarters,—they there work up the feelings at the expense of reason's downfall—lay before their hearers visions that exist only in a disordered imagination—tell them that it lies with them to rescue from anarchy and infidelity their beloved country, and that the only way to avert destruction from all that a country holds dear is to form a society.

A society is formed and at its head we see ambitious men, ambitious as Cataline. Agents are employed to advance the interests of the parent society by means of forming societies auxiliary to its purposes,

from the pockets of whose members streams of cash are continually flowing to make glad the parent. The streams are established in the east and west, in the north and south, till at length the first instituted society is surrounded by numerous smaller establishments subservient to its designs—and like the hub and spokes of a wheel, support and in turn are supported, and thus enabled to run over the fairest portions of our land like a cloud gathering in its path.

This is no fiction. 'Tis not a theme chosen to display rhetoric. No!—look at the operation of this policy. See what immense funds are in the hands of the helmsmen of these, as we think unblatant combinations. See how admirably every part of this grand scheme to obtain influence is fitted. The parent society is located in the central part of our land, supported on every side by the money of its auxiliaries—it is enabled to send forth agents like a deadly Siroc to blast that fairest inheritance of Americans, the right of private judgment, and this they call working in the vineyard of the Lord.—The agents are most commonly young men rescued from the plough or spade, and by the assistance of some society placed in the pupil and invested with the sacred orders of the ministry, and then sent forth as they are often called heralds of salvation to dying souls. Such men of course from mere gratitude, gratitude to those who snatched them from hard manual occupations, would be subservient to, and the abettors of their benefactors' purposes. Thus we see how the whole machine is constructed. Its motions are directed by the heads of the parent society and effected by men whom we have observed from the principle of gratitude and fear of loss of employment, would servilely crouch to their employers. Call us not harsh. Say not that in our zeal, we leave reason far behind. If you, readers, had seen as much of the operations of these societies as we have—if you had ever viewed their agents entering the abode of the widow and him who is poor, and had then seen them hyena like wailing from the hard earnings of poverty and the scanty pittance of the weak and disabled, a few cents, and hear them in return for the bounty saying in words seemingly steeped in a Christian's tears, that the widow's mite was acceptable, and promising aid to support them in their ministerial and evangelical labors, would you say we were too harsh? If you had listened to the preaching of one of these agents, and heard a sermon fraught with mathematical problems that would puzzle the head of a *La Place*, viz. how many souls perishing in the darkness of heathen superstition and bowing to stocks and stones the workmanship of men's hands, or how many thoughtless ones even among ourselves might be saved and sent to wear a white robe and upon their heads crowns, in that great assemblage of the redeemed who surround the throne of the Most High in Heaven, if the Society whom he now addressed would use their money as the Lord's Stewards and contribute bountifully to aid the funds of some overgrown society, would you say we were too harsh?

We admit now as we have done a principle that there are undoubtedly many good people who by thus conducting think they are doing the Lord service: yet, allowing that they are perfectly honest in their intentions, still if their doings injure the public weal, ought they to be suffered to go on because their intentions are honest? We think not. To what will all these great and combined establishments tend? to an union of Church and State. We have already heard one of the primates of these establishments say that public offices should be filled by Christians only, and we have heard that sentiment re-echoed by tongues who wag under the influence of these impending associations.—This then is a confession of what we have stated that it was the wish of some to unite church and state, but without that confession it were easy to prove that the tolerance of combinations of men holding so much money and of course possessing great influence were inimical to the liberties of our country. Any person who doubts this need only to read the history of departed States. We must now close, hoping to resume the subject at some future time.

HISTORY OF UNIVERSALISM.

Agents who have procured Subscribers for the Ancient and Modern Histories of Universalism, are hereby requested to return them either to the Trumpet and Magazine Office, or to the authors, by the first of February next; as the Ancient part is expected to be ready for delivery at that time, and it is very desirable to know how many copies are to be put in binding.

H. BALLOU, 2d, Roxbury.

T. WHITTEMORE, Cambridgeport.

Boston, December 22, 1828.
N. B. Editors who have published the Proposals for the Histories, will confer a favor by inserting the above Request.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JAN. 9.

RELIGIOUS TEACHERS.

When we employ an instructor to teach our youth, or a lecturer to instruct us in the sciences of Astronomy, Chemistry and the like, we are not only willing, but anxious, that if he can make any farther discoveries in the sciences, he should let us know them openly; and when he has so done, we honor him the more and give him the greater thanks, if not the greater pay. But why is it that people are not willing their religious teachers should make improvement in their knowledge of the science of divinity? To us there appears to be here a great inconsistency—but it is one, we suppose, most people will not see; or if they do, it is too much to expect them to abandon it. A young man, when he enters the ministry and is settled over a particular church, must subscribe to a certain creed—all written out in black and white, and set in snares to catch him if he should be so presumptuous as to think beyond its narrow limits; and here he must remain to his dying day, or be thrust out of his place and defamed by his employers. Should he extend his inquiries and come to the honest conclusion that the church creed is not right, and should he obtain any more of that light which the pious Robinson—the pastor of our pilgrim fathers—was convinced yet remained to be brought out, he is deemed a reprobate, an enemy to the true faith, an heretic, and justly deserving the frowns of God and the reprobation of all orthodox men.

Under such circumstances it would be folly to expect that the religious world will become much wiser. "Stand still," is the language held out to sectarian preachers by those in ecclesiastical authority; "if you advance, you advance beyond the limits of our friendship—you advance to the portion of calumny—you advance to present ruin and future destruction." From that sort of learning which makes it criminal to learn any thing, we say, "good Lord deliver us." The time ought to come—and we are not without some hopes, notwithstanding the obstacles in the way, that it will come—when our teachers of religion of every sect will be allowed to make all the new discoveries in religious truth they can,—and when they have made them, to communicate them to their hearers; and when the latter, instead of having their hair bristle up at the mention of any thing wiser than what is contained in the church creed, will thank and honor their religious instructors for whatever improvements he may make and for all new truths he may present them. It used to be said that "ignorance is the mother of devotion." From the conduct of some men at the present day, we presume they think ignorance is the salvation of their orthodoxy.

DEDICATION IN LISBON.

On Thursday, the 1st inst., the new Centre Meeting-house, in Lisbon, was dedicated to the service of the One Living and True God, through Jesus Christ, our Lord. The order of exercises on the occasion were as follows:

1. Anthem. "Before Jehovah's awful throne."
2. Reading selections from Scripture.
3. Dedication Prayer.
4. Hymn.
5. Sermon, by WILLIAM A. DREW, from 2 Chron. vi. 18.
6. Concluding Prayer.
7. Anthem. "Strike the cymbals."
8. Benediction.

The day was beautifully pleasant, the congregation large—the house, though capacious, not being sufficiently large to contain the people—the music, by the Bostonian Musical Society, was excellent; and all things conspired to render the occasion harmonious, and we trust, profitable. This house has been erected by the united exertions of two or more religious denominations, and it is our hope that it may long stand as a bond of union and brotherly love amongst the good people of that place. It is a handsome specimen of church architecture, and is elegantly situated in the centre of that large and flourishing town.

We were happy to find in Lisbon a large number of excellent friends and brethren in the truth. It is presumed that measures will soon be taken to organize a society there. One we believe might be formed which would be highly respectable for talents, wealth and numbers, and which could do much in aid of the cause of truth in Lisbon and vicinity. Our brethren and others will accept our thanks for the kind attentions shown to the speaker of the day, and his ardent prayers that they may richly abound "with all spiritual blessings in Christ Jesus our Lord."

DEDICATION AND INSTALLATION.

On the 25th ult. the new Universalist meeting-house, in Pawtucket, R. I., was solemnly dedicated to Almighty God. Sermon on the occasion by Rev. ROSEA BALLOU, of Boston, from Ps. xvi. 8.

In the afternoon of the same day Rev. JACOB FRIEZE was installed as Pastor of the Universalist Society in Pawtucket—Sermon by Rev. DAVID PICKERING, of Providence, from 1 Cor. iv. 1, 2.

The services on the occasion are said to have been attended by numerous congregations, and to have been performed to very general acceptance.

REACTION.

The Presbyterians in New-York, who last summer resolved, in behalf of their party, that they would have no "intercourse in business" with those who will not come into their plans, which are generally understood to be directed to an union of church and state, have more recently been met with a stern rebuke by a large meeting of freemen who assembled in Rochester on the 9th ult. At this meeting, Judge Rochester, formerly candidate for governor of New-York, and more recently Secretary at Legation on a Foreign Mission, presided. Among other resolutions, we notice one declaring, that neither will they, on their part, have any intercourse in business with those men who have come out so openly with their religious dictations—and that they are ready to see who will hold out longest in this "non-intercourse" system. They have sent a remonstrance to congress against some of the petitions of the Presbyterians. We have not the paper containing the proceedings of the great Rochester meeting before us now, but as far as our memory serves us, we believe the above contains the most interesting part of their doing.

DR. BEECHER AND MR. BALFOUR.

The road appears to be opened for a public controversy between Dr. Beecher and Mr. Balfour, on the question, whether the ideas of the latter as advanced in his publications be correct or not? In the last Trumpet is a letter filling eight columns from Mr. Balfour to Dr. Beecher on the subject of a lecture delivered by Dr. B. at a vestry meeting in Boston on the evening of the 2nd ult. In that lecture Dr. B. took occasion to hint at Mr. Balfour's opinions, (Mr. Balfour being present,) concerning hell torments, endeavoring to defend the orthodox notions on the subject. Mr. Balfour has, of course, rejoined, requesting Dr. B. to furnish him with a copy of his discourse, and offering him ten dollars for a copy of the same. In addition to this offer, Dr. Whittemore proposes to Dr. Beecher that if he will comply with Mr. B.'s request, an edition of one thousand copies of the sermon shall be printed at his own (Dr. W.'s) expense for gratuitous distribution. If Dr. B. is at all confident that the statements in his sermon can be supported by facts, no doubt he will feel himself compelled to grant the publication of his discourse. Should it be published, it will no doubt lead to an important controversy between Dr. Beecher and Mr. Balfour. Should it not be published, every one will agree that Dr. B. will have made a pitiable retreat, and betrayed his consciousness that Mr. Balfour's writings are correct.

If, however, what Mr. Balfour says of Dr. Beecher's sermon be true, we have no belief the latter will ever consent to its publication as delivered. It appears that Dr. B. preached from the parable of the rich man and Lazarus—that he commenced in the outset by denying that it is a parable, declaring it to be a literal historical account of two persons who actually existed and actually died. This statement, every body knows, cannot be supported. Even the authority of about every orthodox commentator is decidedly opposed to Dr. B. on this point. But it was on the truth of this point that Dr. B. rested the truth of all his subsequent argument. And then again Dr. B. asserted that the hell the rich man went to, was *gehenna*, and not *hades*,—and that *gehenna* occurs a hundred times in the bible—two gross and palpable untruths! The hell to which the rich man went, was *hades*, (for this is the original word in the text,) and as for *gehenna*, it occurs but *twelve* times in all the word of God. Dr. B. will never risk these statements to the public on the authority of his name, and therefore we believe he will never risk the publication of his lecture, as delivered. Be this as it may, however, we shall give our readers all new facts in the case as they occur.

The following is the concluding part of Mr. Balfour's Letter to Dr. Beecher. By it, the reader will see there is no hesitation on the part of Universalists to have the public know the whole truth on the interesting question, whether Universalism be true or false?

If you are so very confident Sir, that my publications are erroneous, and your doctrine of endless misery is true, why do you not attempt to refute them from the press? Your pop-guns fired off in the pulpit; your squibs thrown out in vestry meetings; or your bush fighting in private circles, will never refute them. Females will even begin to suspect, that your doctrine of endless hell torments, is unbecomingly of an *unmanly* and *unfair* defence. *of Boston, remodeller of Calvinism, inventor of a new and easy method of producing religious revivals, and who can persuade Orthodox people, that rank Arminianism is now genuine Orthodoxy?* It is very true, several attempts have been made lately to put down Universalism from the press. Mr. Sabine attempted to refute my first inquiry; and with unexampled candor and liberality, the Universalists in Charlestown voluntarily offered their meeting-house, in which to preach his discourses. They were afterwards published, and were answered from the press. It was generally admitted, that this attempt was a total failure to refute my book. Dr. Church lately made another attempt against Universalism, but with no better success; and Mr. H. Ballou of Boston, has answered his publication in such a way, that we are not likely to receive any further attack from him.—Dr. Allen, President of Bowdoin College, has made a still more recent attempt to put down Universalism; but I presume the Orthodox were rather ashamed of it, as it never reached Boston for sale and circulation. Last winter you preached a course of Sermons against Universalism. In one of your discourses which I heard, you promised that these Sermons were to be published. But have you done this? No Sir; and if all your discourses were like the one I heard, I predict they never will be published. You have more human policy about you, than to risk such discourses from the press. A few months ago, an acquaintance of mine informed me, that in a conversation with you about my books, you made the following remarks. "His books must and shall be answered. I have written Professor Stuart to do it, and if he declines, it shall be done by some one else." Well, Sir, has this been done by Mr. Stuart? No; nor is it even whispered, that he has undertaken it. Only inform us that he has, and we shall wait with patience until his publication appears.

Such Sir, is the present state of the controversy between us. Whether Universalists are right or wrong in their opinions, there can be but one opinion among all candid men concerning them. They openly, and frankly state their opinions; they court an investigation of them; and challenge their opponents to refute them from the press by an appeal to the Bible. I have had some concern in these discussions. But before God and man, Sir, I am free to declare, that nothing has hitherto been produced, which creates the slightest suspicion in my mind, that what I have written against your doctrine of eternal hell torments is incorrect. No, every attempt which has been made by your friends, has only tended to confirm me in the truth that hell torments cannot be fairly defended from scripture. I think I have calmly, and candidly examined this subject. But with all my prejudices of education, and habits of thinking in favor of your doctrine, I was constrained by the force of scripture evidence to renounce it. Conscious of my liability to err, I wish ever to keep my mind open to further light and conviction. I, therefore, invite you, from your superior information, to convince me of my error. Give me evidence from scripture, and give me it from the press, and it shall receive my candid and serious attention. In this way if you have the evidence, you can easily make a convert of me to your

doctrine, but in no other. Should you convince me, that my views are unscriptural, I shall publicly renounce them. If not, you shall receive a respectful reply. Give your promise to the public, that you will refute my publications from the press; and on learning this, I will present you with a copy of them. Should you decline this, I leave the public to judge, which of us avoids an open and fair discussion of the subject.

I am dear Sir, yours, &c.

W. BALFOUR.

BEGINNING TO INQUIRE.

When people will begin to inquire, there is great reason to believe they will find the truth. From an article in the *Baptist Herald*, of the 31st ult. we are led to conclude that the orthodox themselves begin to entertain doubts as to the opinions common among them about hell torments. In that paper a communication is published over the signature of "An Inquirer," in which the writer, after saying he had had some conversation with his neighbor L., who expressed great confidence that hell is not a place of endless misery, proposes the following *Query*, which he wishes "Mephibosheth," (another correspondent,) to answer.

"What is the primary signification of the word *hell*, as found in the gospel of Jesus Christ? Does it ever or does it always mean the grave? If it does, but not always, in what places in the New-Testament are we to understand this as its signification, and what is the meaning of the others?"

"I hope, dear Sir, you will excuse this freedom, and if you can spare a little time for these subjects out of your other engagements, you will very much oblige me and perhaps some other readers of the *Herald*, who, like myself, are not sufficiently acquainted with those deep points."

CAUSE OF TRUTH IN N. HAMPSHIRE.

An esteemed correspondent in Piermont, N. H., informs us, that our cause is in a prosperous condition in that place and vicinity. A Universalist church has recently been formed in Piermont. We trust our brethren there and elsewhere, realize the obligations under which they lie to the cause of truth, and that they will not fail to improve all laudable means to advance its glorious interest.

CATHOLIC BIBLES.

We learn from the *Utica Evangelical Magazine*, that Mr. William Williams, of Utica, is about to publish, as agent for Lewis Wilcocks, Esq., of New-York city, and Nicholas Devereaux, of Utica, a beautiful stereotype edition of the New Testament, for the use of the Roman Catholics in America. The price will be but twenty-five cents per copy. Mr. Devereaux informs Br. Skinner, of the *Magazine*, that the principal reason the Scriptures are not because their priests are unwilling the Bible should be put into the hands of the poor and destitute,—but because they disapprove of the common version; and the version they do approve, not being published in this country, comes to high for the poor Catholics to purchase.

NEW FAMILY BOOK.

We learn from the *Utica Evangelical Magazine*, that Rev. Stephen R. Smith, of Clinton, New-York, (author of the "Vindication," now in course of publication in this paper,) is preparing for the press "a small volume, which shall contain Questions on all important subjects of religion, both doctrinal and practical, with answers given in the precise language of Scripture; occasionally interspersing the work with explanatory notes, and thus to go through with the system of divinity taught in the Old and New Testaments. This book is designed to be put into the hands of Universalist parents for the instruction of their children at home; or if they choose to send them to Sunday Schools, to have this book made use of there, instead of those catechisms and creeds of mere human authority, now so generally used." Such a work, we think, would be useful; and no one perhaps is better qualified to prepare it than Br. Smith.

MISREPRESENTATION.

A writer in the *Limerick, Free-will Baptist Morning Star*, who calls himself *Edgar*, and gives a long account of his "experience," says that in a book which was put into his hands in N. Hampshire, "containing a correspondence between the Universalist on one part and two more preachers on the other"—(probably Mr. Ballou's controversy with Dr. Buckminster, &c.)—he found, what to him was then a very acceptable idea, that "all men, without regard to character or condition, would eventually be saved." This statement we hesitate not to say is untrue. "Edgar" never found such an idea in that book, nor in any other written by a Universalist. A farther evidence of his disregard of truth may be found in the following quotation from his story.

"Christ says that, 'these' (speaking of the finally impenitent,)—[he was speaking of no such thing,]—'shall go away into everlasting punishment'; but Universalism says that such shall not go away into everlasting punishment," &c.

"Christ says, 'Whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come'; but Universalism says, though a person has or does speak [has speak?] against the Holy Ghost, yet he shall be forgiven, if he does not obtain forgiveness in this world, he shall in the world to come."

We can tell Edgar, that Universalists believe both of those texts; and there is also at least one other that they believe. He may find it in Rev. xxi. last part of 8th verse.

The Rev. S. Thurston, of Prospect, boasts in the papers of having got \$4728 out of the people of Bangor to aid the Theological Seminary in that town—of which one female gave \$500; and Rev. D. Thurston, of Winthrop, his brother, comes out in the *Mirror* with a doleful story of the poverty of that Seminary, saying that if the public do not give its cash liberally that institution must go down, and the hopes of religion in Maine come to an end! Pray be consistent, gentlemen. Your stories, to be credited, should agree.

ATHEISM.

A writer in the good *Spirit of the Pilgrims*, speaking of Atheism, says that those who deny the existence of the Supreme Being, declare that the world owes its origin to chance; and this is the consistency of the Atheist: That those who hold to a religious system which makes the future happiness of mankind contingent, say, in effect, that the world is *saved* by chance; and this is the consistency of some christian schoolmen. He adds, "To say that the world owes its origin to chance, which brands the man with the epithet of *Atheist*, is as consistent as to say that the world will be saved by chance. I would as soon believe the one as the other; the first as the last."

SLANDEROUS.

An orthodox congregational clergyman, who recently preached a discourse in Springfield, (Mass.) on the occasion of the recent suicides committed in that town, took it upon him to say in his sermon, that "within twelve years, twelve persons had committed suicide in Springfield, and that most of them were in consequence of a belief that God through Christ will finally save the whole world. A writer in the *Religious Inquirer* declares that to his certain knowledge, every one of those twelve persons "were members of Orthodox, Baptist, and Methodist Societies; and many of them members of their churches in full communion." He promises that if the Rev. Dr. does not recall his false statement and make a suitable acknowledgement, the public shall soon see "an impartial history of Suicides in Springfield, accompanied with ample testimony to prove to what religious churches or societies they belonged."

EXCOMMUNICATION.

Mrs. Gay, a worthy lady in South Dedham, Mass. has been excommunicated from the fellowship of Rev. W. Cogswell's church in that place, because she could not believe that three times one is one, and for holding that "God will have all men to be saved."

GAS SPRING IN UTICA.

In digging near the Universalist Church in Utica, a few days since, a flame of inflammable gas was discovered issuing from the earth. It appears to be pure *carburetted hydrogen*. The quantity of gas evolved increases as the excavation is deepened. It would be fortunate for this young city of the west, to have a reservoir of natural gas sufficient to light its streets in all time to come.—*Boston Centinel*.

"Near the Universalist Church"—this is the very place to look for new and "pure" light, above all others;—we dare say there is no smell of brimstone about it. And it "increases as the excavation is deepened." Just so it always was with Universalism;—the deeper you dig the better,—for then the more truth you find and the more "light" is obtained. "It would," indeed, "be fortunate for this young city of the west," if its citizens would take measures to provide every family therein with the pure light from the Universalist Church, "in all time to come." Brother Skinner, we dare say, stands ready to furnish the necessary supply. What will the *Recorder* say to this? Is it not a "remarkable evidence" that the best and purest light is to be found in the region of Universalist Churches?

The editor of the *Christian Mirror* says he has lately been *smelling the sound* of the trumpet, and that it disturbs his olfactory very much. He no doubt belongs to the class of those whom Pope describes as being so exceedingly sensitive, that they

"Die of a rose, in aromatic pain!"

"A. S. P." has appeared in the *Mirror* with a communication, endeavoring to show that the primitive christians believed in the doctrine of endless misery. We published the same communication—or one the same in substance,—in our paper of Sept. 5, sent us by the same writer; and showed him at the time wherein he erred upon the subject. But it seems he has seen fit to publish it again in a paper where he will be in no danger of having his error exposed. Goldsmith's schoolmaster,

"—though often vanquished,

Could argue still."

The editor of the *Mirror* says he does not choose to trust his readers with both sides of an argument, because of their "weak judgements."

Error. We stated erroneously, week before last, that within the year just closed there had been *eleven* new Universalist Societies formed in Maine. Instead of eleven there had been *thirteen*.

We understand that our neighboring friends in Litchfield have it in contemplation to form a Universalist Society in that town, and to erect an house of worship before long. We are told that five hundred dollars are already obtained for building the meeting-house. It will gladden our hearts very much to see our brethren in Litchfield get into gospel order.

The Anti-Universalist, for want of support in Providence, is about to be removed to Boston. The Editor of the *Trumpet* says there is in Boston a law to prohibit the introduction of fifth into the city. If so, the poor Anti will find no resting place in Boston.

MEETING

OF THE Y. C. & O. ASSOCIATION.

The Committee, appointed to designate the place for the next meeting of the Y. C. & O. Association of Universalists, have obtained the unanimous consent of the Congregational Society in *New Gloucester*, for the use of their meeting-house for that purpose, and have agreed that the Association shall be held in that place.

Per Order,

JOSIAH DUNN, Jr., } Committee.

JABEZ MARCHANT, }

Dec. 26, 1828.

N. B. The meeting takes place on the first Wednesday and Thursday (4th and 5th) of February next.

NOTICE. The Editor expects to preach in the new Meeting-house, in Belgrade, on the 3d Sabbath in this month,—a week from next Sabbath.

Errata. The editor finds it necessary that he should always be at the office when the proofs are read. Being absent last week, some errors escaped correction, which we must correct in this place. In the following lines of the New Year's Address, the word *exulting* should have been omitted.

"Hark! how rude Boreas, through the wild wood, dreads,

Whistles his *exulting* requiem o'er the conquered year."

How "*exulting*" came there it is difficult to say. In the editorial article headed "Our Course," 26th line from the top, for "now" read *no*,—viz. "no less opposed."

TO OUR FRIENDS,
PARTICULARLY IN MAINE.

Owing to the enlargement of a number of our sister publications west and south of us, (we cannot believe it is from other causes,) we have, unexpectedly, and discouragingly, been called to suffer a diminution in our patronage for the commencement of the new year—a season when we had reason to expect good wishes and practical friendship. We are under the painful necessity of saying to all our friends—particularly to those in Maine, who, from state pride, as well as from their interest in the success of our cause in this state, we presume are disposed to sustain and encourage us in this publication,—that we need their renewed exertions in our behalf. We truly wish to impose no new burdens on our agents and friends to whom we are already under lasting obligations; but cannot each one make a friendly effort and send us some new and good subscribers? Suppose each one would agree to procure six, if not more;—we should feel greatly encouraged. May we not expect to hear from our agents and friends in answer to this request?

Our paper, we know, may not be so useful and interesting as many others—of course, it is not so interesting (at least some seem to think so) as if it were printed in Boston, New-York, Philadelphia, or some other large city; but such as we have "give us *unity*," gentle readers,—and this we do say, no one shall go before us in an honest endeavor to render the paper worthy your patronage and encouragement.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

ON JOINING A CHURCH.

"Do you," said a minister to one of his parishioners, "feel disposed to unite with us in church?" Why I believe, was the reply, that it is of high importance to attend to the ordinances of the Gospel, but still I fear that I am unworthy to be a member of a Church. No answer is more frequently given to such interrogations than this, but none with a sincere believer in Jesus Christ can be more inconsistent. The fear of this unworthiness arises from a mistaken idea of the nature and design of the institution of the Lord's supper; and the qualifications necessary to be a communicant. People have been led to believe that a certain mysterious metamorphose is indispensably necessary to become a member of a Church. And in consequence of this, the highest ornaments to society; the greatest patterns of virtue; the most devoted friends of morality, uprightness, equity and truth; and the most devout and exemplary christians in the world have absented themselves from the communion table, when in fact they have had an ardent desire to join in the celebration of the death of Him in whom they sincerely believe.

We converse with such people, and we find they have a faith which works by love and purifies the heart; a hope steadfast and unmovable; and a charity, which embraces in its enraptured arm the whole family of man; but still, they have never seen themselves infinitely wicked, justly exposed to the endless displeasure of God; they have never felt a willingness to be banished from the divine presence, where "hope can never come," and where no compassionate smile from the Father of mercies can be experienced; and they have never experienced a total, radical change of their natures; and of course, they are not acknowledged and have never been considered, even by themselves, as christians. But what, let us inquire, constitutes a christian? To this, I answer, the same that constituted a christian in the days of Christ and his apostles.—And the same qualifications that were then necessary to be a member of a church, are now necessary.

For an example upon this subject, we will take the case of the Ethiopian.—What induced Philip to baptize and receive him into his church? I answer, he believed. But what did he believe, that God was his enemy, and was just ready to banish him from his presence, and doom him to perpetual exile? Did he believe he was deserving of infinite torture, and unless he was willing to receive this, misery must be his fate? Let him tell his own experience and belief. "I believe," says he, "that Jesus Christ is the Son of God." The Jailer and Paul believed the same. So did many of the Jews which saw the things that Jesus did, the miracles which he performed. "They believed on Jesus."

The faith then, required is not long nor mysterious, but short and simple, and easy to be comprehended. It is, that Jesus Christ is the "Son of God;" the "Saviour of the world;" the "brightness of the father's glory;" the "express image of his person;" and the "resurrection and the life." This faith is what constituted a christian in the days of the apostles. And this was the qualification necessary to an admittance into the primitive church. There were no flaming feelings, no high wrought emotions, no willingness to be damned, nor mysterious metamorphose then required. But these with many at the present day, are the "great essentials." No one, by relating the experience of the Ethiopian, of the jailer, or of Paul, would now gain an admittance into an orthodox church, or be received to their communion table. I would not be understood to mean, that the Bible urges upon man no change; it does: it urges upon him a change of life, of conduct and conversation, when these are not as they ought to be. But it urges upon him no change of nature, for that is the same now as ever, in which dwelleth no good thing.

That these are the views and sentiments

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, JAN. 9, 1829.

G. M. BURLEIGH, Esq., of Dexter, is appointed agent for this paper.

MAINE LEGISLATURE. The Legislature of this State met in Portland on Wednesday last. On the same day both houses were organized by the election of GEORGE EVANS, Esq., of this town, Speaker of the House; and NATHAN CUTLER, Esq., of Farmington, President of the Senate. The votes for Speaker, we learn, were, Evans 97, Rugles 44, Scot. 3.

Congress having adjourned over the Christmas holidays, no interesting news from that body has come to hand this week.

There is no choice of Representative to Congress in Hancock and Washington District. Mr. O'Brien has the greatest number of vote—Mr. Upton the next greatest.

MAILS. The western mail now arrives at this place at 8 o'clock every morning—having left Boston the morning previous.—It leaves here for Boston every day at 4 P. M.

COLD WEATHER. The Mercury in a Thermometer, placed on the south side of a house in this village, sunk to 22 degrees below Zero, on Sunday evening last. The mercury has been below Zero the principal part of the time since January commenced.

There are some people who do not seem to be acquainted with the difference between the duties and responsibilities of an Editor and those of a Publisher; and as the Editor of this paper has sometimes suffered in his feelings on account of such ignorance on the part of those who may have written to him on subjects connected with the business of the paper, he would take this opportunity to say, that his duties and responsibilities relate only to the printed matter in the paper,—he having no control over and no concern with the financial transactions of the establishment. True, he is very willing if subscribers see proper to send by letter to him, or to leave verbally any business with him to be transacted at the office, to see that their requests and directions are faithfully and promptly attended to—as it is sometimes more convenient for them to address him, and as he could never refuse the friendly part of complying with their wishes. But beyond this he cannot go. He says this, because it is sometimes the case that he has been cruelly blamed for mistakes (or what the complainant supposed to be mistakes) in relation to the sending of papers, settlement of bills, &c., when if there was blame any where (as we believe is not often the case), it belongs not to the Editor. The Editor has nothing to do in directing or mailing papers, in stating the terms of publication, or with settling with subscribers. These things belong to the Publisher, to whom the Editor renders an account of all business left with him to be transacted at the office.

That the reader may see how the Editor is sometimes treated on account of business with which he has no more concern than the man in the moon, we will copy the following letter received a few days since.

"MR. DREW,—I received a bill last week charging me \$5 for your paper for two years. Permit me to say, Sir, I never subscribed for your paper, and will not pay for it till the law compels me to. I consider you a scoundrel for having sent me the paper in the first place without my order, and a villain for sending me a bill of it in the last place."

Now if there was any "villainy" in sending this man [is he a man?] a paper, and then asking him to pay for it, the Editor could not have been concerned in it: for he sends a paper to no one, nor has he an account against any subscriber. But the fact is: this man was a subscriber to the *Intelligencer* when published by Mr. Streeter in Portland; and his name was sent our Publisher as a subscriber when Mr. S. transferred the list to him. Consequently the paper still continued to be directed to him after it came into the hands of Mr. Sheldon—he never having returned the first No. nor ordered it discontinued, but continuing to take it from the Post office. So that no one was to blame but himself; and since he holds out threats, he will probably have an opportunity to know whether the "Law" will not hold him accountable to pay his bill.

The Editor has full enough to try his patience in the duties and responsibilities of his office as Editor, without being blamed for any misunderstanding relating to a department over which he has no control.

The following is as true of us as it is of our neighbor who wrote it.

"Is not the laborer worthy of his hire?"

It is very disagreeable to us to obtrude our private affairs upon the public, but necessity is powerful and cannot be resisted. We owe debts that must be paid, and we rely upon our subscribers and advertising patrons chiefly for the means to pay them. We have many subscribers who have ta-

ken our paper for four years, and have paid us nothing. Do such persons think we can live on birch bark, like a Cossack's horse, or grow fat by inhaling the west wind? Do they suppose the Female Chariot Society find us with clothes? Do they suppose that paper, types, ink, fuel, and many other costly and necessary articles, are sent to us by unknown and invisible hands? Whatever Dr. Faustus might have done, the black art of modern printers has no such magic in it. When hungry, we have no time to fish or hunt, and it would be impious to expect a sheet full of good things to be miraculously let down from the heavens by the four corners, as in the case of Peter; and as to being fed by ravens, it is more likely that the ravens will feed scantily upon us—unless we get some money shortly.

We have lately procured new and small type, at considerable expense, in order that we may get more matter into our paper than heretofore. Very few country papers contain so much reading as ours. Our subscribers have increased upwards of an hundred within the last year. We like that, but we should like still better to have the old scores paid. We beg pardon for annoying our readers (not borrowers) in this way, and hope they will relieve us from the necessity of again being so impolite.—*Ken. Journal.*

At the Annual Meeting of the Augusta Female Bencolent Society, Oct. 22d, the following report was submitted:

As a year has now elapsed since the formation of this Society, it becomes my duty as Treasurer, to report to you as nearly as can be ascertained, the result of our labor.

There have been given to the sick and poor two hundred articles of clothing, besides bedding and various garments loaned for their convenience.

By searching out objects of charity, there have been discovered many who are truly destitute, with only a few insufficient rags to protect them from the cold, even in case of sickness; and many who suffer for the necessities of life whose feelings will not permit them to solicit charity; to such the Managers of the society have most cheerfully rendered their assistance, and will continue to aid them so far as their funds will allow.

Contributions have been received during the past year from eighty ladies in money, work and otherwise.

Also donations from several gentlemen in money, cloth and garments, the amount of which cannot be accurately estimated, for which they receive not only our thanks, but the "blessings of those who were ready to perish."

The recurrence of this anniversary must remind us of the departure of one of our youngest members, who took an active part in this Society, an event which shows the slender hold we have on life, and should influence us to exert ourselves, while opportunity is afforded for the benefit of others, among whom Providence has placed us; remembering that it is "more blessed to give than to receive;" and we have the assurance of our reward, by him who says, "as ye have done it unto one of the least of these, ye have done it unto me."

H. B. DILLINGHAM, Treasurer.

This report was read and accepted by the Society.

C. M. WESTON, Secretary.

It appears from the following paragraph from a New-Hampshire paper, that an attempt has been made, but we know not with what success,—to procure the interference of the legislature in breaking up a system of cant and imposition, which, under the cloak of religion, has procured for its advocates, immunities and privileges which are inconsistent with the law and the constitution.—*Boston Courier.*

Shakers. Sundry inhabitants of Enfield have petitioned the legislature of New-Hampshire, to interfere in the regulation of the Shaker society in that town. They set forth in the petition, in substance, that fathers and heads of families violate the marriage covenant, and by joining their temporalities with those of the Shakers, frequently reduce their wives and children to the alternative of living among a people whose faith and practice they dislike, or of enduring the evils of want and absolute penury. That the course adopted by the Shakers to induce children brought among them to remain after they become of age, is improper, and the principles instilled into their minds pernicious—tending to unfit them for becoming useful members of society. And that the Shakers, as a distinct body of men enjoy immunities superior to other classes of citizens, without rendering any equivalent.

Scarcity of Clerks.—In accordance with a report of the standing Committee on Military Affairs of the state of Maine, signed Edward Fuller per order, the Governor and Council have disbanded the company of light infantry in Searsmont, commanded by Capt. Benjamin Gorham, and the Adjutant General has directed Major Gen. Hodsdon to order the commanders of militia companies within whose limits the said light infantry reside, to require them to do military duty with said local companies. Capt. Gorham's company, it appears, has done no military duty for three years, for the alleged reason that nobody would accept the office of clerk of the company.

Ken. Jour.

Canada.—Harmony is not re-established. The House of Assembly has, after a

warm debate, expressed its opinions in a large number of independent Resolutions. A discovery is said to have been made that the published report of the Committee to the British Parliament on Canadian Affairs, was not the report which was actually presented!

The Quebec official Gazette, says, "We had hoped the recommendation from the throne to bury past difficulties in oblivion, would have had its effect—but on the contrary we see new claims advanced, and other grounds of assumption set forth." *N. Y. American.*

A correspondent of the New-York Commercial, in Paris, states that the French government has purchased Mr. Perkins's steam gun for 25,000 francs. The result of the experiments made with it, was unsuccessful.—It did not possess the power to throw a ball to one half the distance that the common cannon did, and the force with which shot sent from it penetrated a resisting body was far less. Its great advantage is in the swiftness of its discharges. It can be made to throw 24 balls in a minute.

A Good Toast. The following toast was given at a Jackson dinner in Baltimore.

"The Fair.—The only endurable Aristocracy who elect without votes—govern without laws—decide without appeal, and are never in the wrong."

Great Luck.—The capital prizes of \$50,000 in the Washington City and \$1600 in the Vermont Lotteries which were drawn last week, were owned by a gentleman in Portland, and were promptly paid by N. G. Jewett, Lottery Broker, in that town.

It is stated that the loss, in collecting the imports in Boston, since the establishment of the General Government (40 years) have only amounted to one tenth of one per cent.

A Virginia editor, acknowledges the receipt of a huge slice of wedding-cake from a married couple, whose splicing he announces to the world: but the cornucopia is not satisfied with the cake. He asks, in a husky tone, for a bottle of cordial, to wash it down!

Conjugal Gratitude.—Frank Hayman was a dull dog. I recollect when he buried his wife, a friend asked him why he expended so much money on her funeral? "Ah, sir," replied he, "she would have done as much, or more, for me with pleasure."

That stupendous work of art, the canal tunnel, under Standedge, between Huddersfield and Manchester, extends under ground upwards of three miles, and is 220 yards below the surface. The length of the voyage through the tunnel and back again is six miles and a half.—*Manchester Herald.*

TO CORRESPONDENTS.

We ought this week to have devoted our first page to original communications. "J. W. H." "Z. Washburn," "D." &c. &c. shall be heard next week. "Common Sense" is under consideration.

MARRIED.

In Portland, Mr. EZEKIEL D. GAMMON, of this town, to Miss HANNAH MOULTON, of the former place.

In Hallowell, by Rev. Mr. Atwell, of this town, Mr. BENJAMIN SPRINGER, to Miss HANNAH BALLARD, both of Hallowell.

In Plymouth, Mass. Mr. William Drew, 3d, to Miss Ann Macomber.

In Anson, Mr. Franklin Smith, Merchant, to Miss Emily O. Steward, daughter of Daniel Steward Esq.

In Hallowell, Mr. Wm. E. Robinson, of Bangor, to Miss Lavina W. Barstow, of H.

DIED.

In Augusta, on Wednesday, of whooping cough, Louisa Fuller, daughter of Mr. Eben Fuller, aged 5 years.

In Bridgewater, Edward Mitchell, aged 90,—a great grandson of Mrs. Experience Mitchell, who arrived in Plymouth in the Anne, 1623, and who died in Bridgewater 1689.

In Freeport, Mr. Silas Hollbrook, aged 73—a soldier of the Revolution.

In Arkansas, George Izard, Governor of the Arkansas territory.

In Chesterville, Elder Ward Locke,—a Freewill Baptist Minister, aged 44.

GARDINER LYCEUM.

THE WINTER TERM, at this Institution, will commence on the first Wednesday of January next. The studies for the term are as follows:—

REGULAR CLASSES.
Third Class—Arithmetic, Algebra, Geometry, Book-keeping.

Second Class—Chemistry, Agricultural Chemistry, Calculus, Mensuration, Heights and Distances, Surveying.

First Class—Magnetism, Constitutional Law, Optics, Astrology.

WINTER CLASSES.
In Civil Architecture—Linear, Isometrical and Perspective Drawing, Carpentry, &c.

In Agriculture—Chemistry, Agricultural Chemistry, Elementary Principles of Natural History.

Navigation, and the French and Spanish Language are also taught to those who wish. Students in the winter classes will also be allowed to attend to any of the above studies with the regular classes, if they are prepared therefor.

LECTURES.
Lectures will be delivered upon Chemistry, Agricultural Chemistry, and a short course upon the Anatomy and Diseases of Domestic Animals.

A large and commodious shop has been fitted up, for the Mechanical Department, which will be under the superintendence of Mr. PHILIP C. HOLMES, an industrious and skilful mechanic. It has the convenience of water-power, for turning Lathes, Circular Saws, and other machinery. In this shop students will be allowed to work and an adequate compensation will be paid to them for such work as they may perform. If ingenious and industrious they may be able to pay their expenses.

Dec. 31

GIRL WANTED.

WANTED a girl to do the work in a moderate sized family. Inquire at this office.

Gardiner, January 2, 1829.

TO THE PUBLIC.

THE Subscriber would inform the public, that certain persons did, some time since, obtain a certain Patent Right, claiming for their improvement, a Reaction principle, or action two ways, vainly supposing that they were about to alter one of the fundamental laws of mechanism, by gaining in time without a loss of power, or gaining in power without a loss of time. This foolish idea they attempted to demonstrate by constructing a Press for Hay, &c. with two fixed horizontal boxes, one on each end of a horizontal frame. In these boxes the hay or cotton was to be put, or stowed, vertically, and the reaction power applied to both boxes at the same time, horizontally; thus they expected to press two bales with one and the same power, in the same time that it took to press one; but they failed in their purpose, both on account of reaction, and mode of stowing and pressing,—for it was found impossible to confine fibrous materials with bands, that are stowed and pressed at right angles with the stowing.

It is well known in Maine that Mr. Moses B. Bliss, of Pittston, Kennebec county, has recently made an important and useful improvement in the construction of a Press for Hay and other fibrous materials, and secured to himself the exclusive property of said improvement, by taking out Letters Patent for the same under the Seal of the United States, which property he claims, principally, from having made his box to revolve upon runways, which project from near the centre of its largest sides, so that it may be turned to an upright position for the convenience of filling and stowing, and then to a horizontal one for pressing. The other part of his specification has nothing very particular in it, except in moving the machine by means of gear-work and a small cog-wheel annexed to the axle of a large pair of locomotion wheels. This Press Mr. Bliss has had in successful use for many months, and it has been fully tested by those well qualified to judge of its merits, and met their decided approbation. He has effected in this machine what has long been a desideratum, viz. to have a moveable press; and to have it moveable, it is necessary that it should be horizontal, and to have it horizontal, there must be a revolving box.

Why I would draw the attention of the public to the specification above, is, because the said persons have abandoned their press on the reaction plan, and imitated Mr. Bliss in every particular except the revolving box, and are now attempting to palm off this imitation press under their credentials for a reaction press.

The public are advised to compare the specifications with the model now exhibiting.

CALVIN WING.

Gardiner, Dec. 31, 1828.

The Publisher of the New-England Farmer is requested to give the above three insertions, and forward his bill to Calvin Wing of this town.

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the name of **BRADSTREET, GOULD & HUNTER,** is this day, by mutual consent of parties, dissolved, as the term of said copartnership has expired.

All persons having demands against said firm are requested to exhibit the same for settlement, and those who are indebted to make immediate payment to William Bradstreet and Robert Gould, who are authorized to close its concerns.

WM. BRADSTREET, ROBERT GOULD, JOHN P. HUNTER.

Those who neglect to attend to the above request, or who stand indebted to the late firm of Robert Gould & Co. whose term of credit has elapsed, will not be surprised to find their demands left with an attorney for collection.

A connexion has been formed between the subscribers under the firm of

BRADSTREET & GOULD, who will continue to carry on business at the Old Stand, where their friends and the public are invited to call.

WM. BRADSTREET, ROBERT GOULD, Gardiner, Dec. 20, 1828.

LIST OF LETTERS

Remaining in the Post-Office, Gardiner, Me. Dec. 31, 1828.

Samuel Ames,	Nahum Merrill,
Freeman Allen,	Richard M'Dougall,
Ma. Ida Berry,	Samuel Moore,
Jacob Bowers,	Samuel Noble,
John Bran,	John Palmer,
Amos Bangs,	Calvin Pierce,
A. G. Cox,	John L. Plumer,
Lydia Cross,	Solomon Perry,
Enoch Carlton,	Alexander Paddock,
Garry Cook,	Reuben Rand,
Thomas Decker, 2d,	J. D. Robinson, 2
Bookday,	Mary A. Randall,
James Elwell,	Clarissa Stevens,
John Fletcher,	Ezra S. Sanborn,
Rachel Freeman,	Eliza Stuart,
Jno. P. Flagg, 3	Zebulon Sargent,
Joseph Grover,	Hannah Sevey,
Reuben Griffin,	Parker Sheldon,
Jesse Gould,	George Tibbets,
Daniel Gilman, Jun.	Joseph Waterborn,
Gorham Hamblin,	Mary Woodcock,
Norris M. Jones, 2	Abraham Waterhouse,
Henry Kimball,	Hazel Wakefield,
John H. Lathrop,	James Williams,
Polly Lincoln,	Jacob Wood,
James Lord, Jun.	Ivory Wakefield,
James Ladd,	J. W. Willard,
Joseph C. Libby,	
Moses Lord, 2	

SETH GAY, P. M.

Jan. 1, 1829.

NOTICE is hereby given that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of CLARK BARKER, late of Pittston, in the county of Kennebec, Yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs. All persons therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

JOHN BARKER, Administrator. Pittston, Dec. 28, 1828.

POETRY.

[From the Willingtown Advocate.]

A NIGHT SCENE.

It is deep midnight; on the verdant hills
In beauty spread, the broad white moonlight lies.
No sound is heard save that the grey owl hoots
At intervals in the old mossy wood,
Or save the rustle of the aspen leaves,
That ceaseless turn upon their slender stems,
When not a breath is felt in all the heaven.
Standing upon an eminence, I see
The haunts of men around. The world is still.
The busy and the bustling are at rest;
Their mingled voices do not fill the air,
As when I visit here at noon of day.
The birds are silent now, and the tired beasts
Are slunk to rest. Almost beneath my feet
Stand cottages, the dwellings of the poor,
And prouder mansions of the rich and great.
The cottager and all his little ones
Are slumbering now. There is a sweeter sleep
Than luxury and wealth can ever give.
Not distant far, upon a gentle swell,
With its back ground of orcharding and wood,
And more immediate circle of green trees,
My much loved home, my native dwelling stands.
Its roof is glimmering in the white moonshine,
And all its inmates save myself, at rest.
I see the little brook meandering there,
But do not hear its voice—the trembling light
Of the full moon falls on its slitting waves,
And is thrown back in flashes on my eye.
How sweet the stillness of this midnight hour!
It banishes the cares of busy life,
The spirit of the mightiest is abroad—
It fills the boundless air, the spreading wood,
The wild, the lonely deserts of the earth,
And all her populous realms.
In a few hours,
The rosy morn will break upon the hills,
And all these sleepers start to life again.
The gay to spend another day of mirth;
The housewife to her toil; the laboring man
To his accustomed task. The little brook
That perch in silence on these lofty trees,
Shall then break forth in songs, wild woodland songs.
Such as were chanted on the sixth day's morn
In Eden's bowers to hail the birth of man.
And summer's morning wind shall breathe again,
And toss the dew drops from the forest leaves,
And all this solemn stillness be exchanged
For universal motion.

Standing here,
And looking on this varied scenery, spread
So beautiful around, I feel a power,
As of the great Omnipotent upon me,
That calls my heart to worship; I will kneel,
Here by the side of this ever-changing wood,
And like the patriarchs of ancient time,
Who worshipped on the mountains, utter up
Beneath heaven's mighty arch, my humble hymn,
To the great Keeper of the sleeping world.
J. H. B.

MISCELLANY.

AN APPEAL TO THE PUBLIC,

In Vindication of Universalists and others.

BY REV. STEPHEN R. SMITH.

[Continued from page 1.]

II. OF BIBLE SOCIETIES. They oppose Bible Societies, because universal experience proves that those who study them are better men, that they were when ignorant of them.

It is very probable that in the primitive organization of Bible Societies, their supporters were actuated by the purest benevolence, and most disinterested motives. And in many instances, there can be no question, that the poor have been put in possession of that invaluable gift—the Bible, by means of these societies. In their commencement, from the nature of their objects, the views and feelings of sectarians must necessarily have been in a great measure excluded. And it was an unsuspicious confidence, which gave an immediate and almost unprecedented popularity to these societies; and rendered them so susceptible of perversion from their original design. Hence the organization of the "American Bible Society," which in its operations, evinces the existence of motives and interests, foreign to pure benevolence, and subversive of the feelings of christian charity.

We have seen this institution rising up under the approbation of all parties—but is that society, to which all others in our country are subordinate and auxiliary, now free from the pollution of sectarianism? Is it now exempt from the specious pretence—that this country is in want of an immense number of bibles, while the sums already expended professedly for that object, have been more than sufficient to furnish every family in the Union? And has it not assumed almost directly the aspect of a monied institution?

That the "American Bible Society" has for a number of years, been a sectarian institution, appears from the fact, that its measures have been constantly controlled by the members of a particular denomination. Of this any person can easily satisfy himself by looking over the list of efficient officers. True, members of different denominations may be designated, but they are a minority; and generally, if not always, of those particular sects which of late have been courted by every token of affection and respect, and coaxed by the declaration of union.

Analagism is the watch-word of orthodoxy—it is the subject of daily conversation—is made the theme of pulpit labors, and the press responds by urging its propriety, its utility, and its importance.—We are told that the profession of certain fundamental doctrines, should constitute the criterion of mutual fellowship; and that for the attainment of important purposes, all minor considerations should be overlooked and disregarded. But in the designation of these doctrines, which are thus to be made the test of union, is contained the catalogue of those—and only those, which must of necessity exclude Universalists and Unitarians. And this was no doubt intended in their selection. The sects, therefore, who maintain these fundamentals, hold the entire management of the concerns of the society. But does it in the least effect the interests of the proscribed sects—whether it is managed by one, or all of them? And if Universalists and Unitarians should enter with zeal

into their measures—would it enlarge the circle of christian charity? No—they would still be called *infidels*. They are then reproached, for not performing the thankless task of fostering and aiding an institution in which they have no other part or lot, than merely to give their money, and receive—abuse. Even this would be cheerfully done for the dissemination of the Bible, was it the only, or even the principle objects of the association. But if it be the object, there is great reason to fear—it is one of the least and the last, which now actuates those who control its destinies.

The pretence of the great want of Bibles in our country, is unfounded. Yet donations are constantly asked and urged on the ground that a vast number of families are destitute of it. That there are families who are without that precious book is unquestionable; but that they bear any considerable proportion to the whole number, is wholly fallacious. Of this, every person may very easily satisfy himself, simply by estimating the number of those among his acquaintances, who are thus destitute. The writer of this article is more or less acquainted with several thousand families not one of which, to whose dwelling he has had access, is destitute of a Bible. And singular as the fact may seem, they are generally of that very class who are said to oppose "Bible Societies," because *experience* has proved that they who study them are better men, than when destitute of them. Even where those who do not possess the Bible can be found, very few would, or could with propriety, urge their poverty as the cause. It may therefore be estimated with perfect safety, that less than one-fifth of the annual contributions of the Bible Society, would long since have placed at least one Bible in the hands of every poor family in the Union. If this was not manifestly the case, why are instructions given to the agents of the society to sell to destitute families—at cost if possible—if not, at reduced prices; and finally, if people are too poor to purchase, to present them with one gratis? This management, which has long been practiced, shows that the society expect and calculate to sell a good portion of the Bibles which they distribute.

We ask then—whether the Bible Society was organized for the purpose of "instructing the poor in morals and in religion," by the gratuitous distribution of Bibles? And if so, whether the object is likely to be soon attained by selling Bibles to such as are able to purchase them? And we beg permission further to ask—whether the donations to the society, are for the purpose of enabling it to sell Bibles?

If the one half of the number of Bibles which this society has sold, to say nothing of the immense number which it has on hand, and which help to fill the shelves of nearly every bookstore in the United States, had been given to the poor, all its legitimate objects would long since have been consummated.

These considerations, lead us directly up to the question—whether the "American Bible Society" has not assumed much of the character of a pecuniary institution?

If we are to judge of motives by actions, it seems impossible to conclude, that merely giving Bibles to the destitute poor is any very considerable part of its objects; and equally difficult to conceive why so much pains are taken, so many efforts made to increase its funds, unless money is the principal thing. For if the benefit of the poor was exclusively intended, by giving them the Bible—why in the name of charity, is not the work done? Why sell those precious volumes, which benevolence furnished exclusively for those who have "nothing to pay?" But one answer can be given with the least show of consistency—it is, that money was the object.

It will be in vain to urge, that those sales have been made for the purpose of increasing the funds of the society. There is no doubt of that object—the question is, whether the funds were increased for the purpose of giving the Bible to the poor, or for that of multiplying the mean of publishing others, which in turn are to be sold?

Another evidence of the pecuniary policy of this institution, is founded in the quality of the Bibles which it publishes.—A great proportion are of the most splendid description, and bound in the most elegant and tasteful manner. We do not object to furnishing a suitable number of quartos, for the convenience of the dim-sighted and aged. Charity would be doubly beautiful, when paying that deference to indigent old age; but certainly he who gives a comfortable and decent garment to the needy, cannot be reproached for not bestowing the most costly. If simple charity was the object, we should have plain editions of the Bible, plainly bound; if the number of those whose poverty denied them the means of purchasing that book, was equal to what is sometimes represented; and if the moral and religious instruction of the poor, and all the poor, was the real object of the society, by diminishing the expense of publication, a much greater number might be furnished, and this course would be adopted.

Another consideration of moment is, that this institution has advanced, with the appearance of a constant increase of means and of wealth. How then is this fact to be accounted for? since for several years the amount of receipts by donation, acknowledged by the society, has been nearly the same; and the expenditures as per

report, have about cancelled the receipts. The most obvious account of this matter, is, that the amount of receipts accruing from sales is not reported; or what is nearly the same in fact—that the expenditures are not made in giving away Bibles, but in publishing them. By these means, its funds are not only present, and permanent; but prospective, and ever increasing.

To conclude this article—To whom is this society responsible for its conduct, or for the due application of its funds? Where is the guaranty for the faithful appropriation of the donations it receives, to the purposes for which they were designed by the benevolent givers? None exists which may not be violated with almost perfect impunity. And to suppose that a numerous body of men—nay, a succession of men, may not, and will not be so unhappy as to have among them a single individual who will abuse the confidence reposed in him, is contrary to all experience, and all fact.

Suppose then, that the society should choose to abandon its present policy, and agree upon a dissolution. In such case, who would become the proprietors of its stock of materials—its stores of Bibles—its printing presses—its buildings, and its funds? And the period must come, when such dissolution will take place—when these immense resources will be identified with those of the state—or, when by the operation of the spirit of reform, like the religious houses of England—the treasures of the "American Bible Society" will be scattered to the four winds.

The reasons, therefore, why Universalists, &c. are opposed to "Bible Societies," are—that these societies have become sectarian—that they are continually soliciting donations, under the pretence that a greater number of families are destitute, than is the fact—that those who might have been supplied, are not—and that from the sale of Bibles—the quality of those which they publish, and the measures generally pursued, there is great reason to fear, that the accumulation of immense funds is the principal object of their institution.

The reason assigned in the *Messenger*, why Universalists and Unitarians oppose Bible Societies—viz. because those who study the scriptures are rendered better men, implies that these sects do not study them, and that they are not moral men.—This comports but illy with the common acknowledgement that they are very expert in the scriptures. In the other case they make no pretension to superior morality; but would refer their calumnies to the prisons and penitentiaries, for evidence that they are not the worst members of community!

[To be continued.]

THE WINNEBAGOES.

The deputation of Indians from the Winnebago tribe had a formal interview last week, with the President at Washington. In full court dress, and with an abundance of paint and feathers, they approached Mr. Adams in single file, and having grasped his hand, retired to the seats provided for them.

Refreshments were then passed around, says the National Intelligencer, and it was somewhat whimsical to see Madeira sipped from cut glass by these stern featured visitors, who were accustomed to lap water from the running brook, or quaff whiskey from the horn of a slaughtered elk; and to observe with what avidity they fed on macaroon and other choice confectionary, whose tastes had seldom been better regaled than with the reeking entrails of the bear and otter.

Business succeeded. An old chief stepped forth into the centre of the room, with a long uncouth pipe in his hand, which he brought near the President and waved over his head. It was the calumet of peace. He then began an harangue in low, guttural tones, accompanied with much earnest gesture. He spoke in short paragraphs, an Indian of half blood reporting them in French, and a second interpreter conveying them into English, thus—

"Father: I am glad to see you. I hold out this pipe, and I will take your hand, in friendship."

"Father: A cloud has been between us. It was thick and black. I thought once it would never be removed. But I now see your face. It looks upon me pleasantly."

"Father, a long way stretched between us. There were those who told me it was blocked up. They said the Red men could not pass it. It is like the plain path which conducts to the Great Spirit."

"Father, when I came in sight of your home, it looked white and beautiful. My heart rejoiced. I thought now I should talk with you."

"Father, the Great Spirit gave to his children, the Winnebagoes, a pleasant plant. It is good to smoke. I have it here"—touching with his finger the bowl of the pipe—"I give it you in peace."

"Father, I am old as you. My heart is true. They told me your heart was black. It is not so. We salute in friendship."

"Father, I say no more. My talk is little. I am a chief among my people.—But one is here who will speak to you soon, and tell you better our thoughts."

The description of the succeeding ceremony is detailed in the Intelligencer as follows:

The address being ended, a young Winnebago advanced in obedience to a signal from the old warrior, and lighted the pipe

with fire struck from a flint. The pipe was then presented to the President, the chief still holding its stem. He inhaled a few puffs, and as the smoke curled gently upward, the savage group gazed with intentness and uttered a low murmur of satisfaction. The chief then handed the calumet to all the spectators in order, and lastly to each of his tribe. It was next made over in form to the President to be retained; who, requesting the Indian to lay one hand upon it again, while he pledged him with the other, proceeded to dictate to the interpreter his reply:

"Say to this chief, I rejoice to see him. He and his brethren are welcome to me and my children."

"Tell him it has grieved me that a cloud has passed between us; but I am pleased equally with him, that it has been dissipated. It is dispersed like the fumes of the pipe we have smoked. May it never close down upon us more!"

"Say—I am glad that he and his companions meet us on this propitious day.—Bid him look to the face of the heavens. No cloud is there. The sun shines brightly upon us. The Great Spirit looks down and smiles upon our meeting."

"Say—I hope the same sun will light his path in peace to the abodes of his fathers. When he is gone, I will look upon this pipe with pleasure; and should I hear ever after that in place of pacific, any hostile dispositions break forth among his nation towards my brethren and children, I will say it is impossible. For I have the word of a Winnebago, which must be true, that his people pledge their amity with mine, and have left this pipe in token of sincerity."

"Say—I yesterday beheld with satisfaction the sports of himself and his associates, as they practised their ancient war dance upon the green beneath my windows. But a higher pleasure I now experience—and one the memory of which will endure—in cordially greeting him within these walls, and reciprocating assurances of plighted concord."

Each of these periods, so soon as interpreted, drew forth a hoarse plaudit from the savage auditors. Once it swelled to a deafening howl, in acknowledgement of the compliment paid to the inviolate integrity of their word.

CHEMICAL EMBROCATION,

OR
WHITWELL'S ORIGINAL OPODELDOC,
FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest), imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostors. Therefore be sure that you receive Whitwell's Opoodeldoc, or you may be most wretchedly imposed upon.—Price 37 1-2 cents.

Volatile Aromatic Snuff—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, lowness of spirits, hypochondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a paper. *Jarvis' Billious Pills* are highly important in all the above complaints, and should in most cases be used with the Bitters.

Balsamic Mixture, or Infirmary Cough Drops—one of the best compositions ever used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25 cts. Sold at the Boston Infirmary, corner of Milk and Kilby streets,—also by his agent, J. B. WALTON, Gardiner, Me.

1y—29

NOTICE.

THE Stockholders of the Gardiner Cotton and Woollen Factory Company are requested to assemble on Tuesday, the 13th day of January next, at two o'clock in the afternoon, at the office of the Agent, in Gardiner, to transact the following business, viz.

- 1st. To choose a Moderator.
- 2d. To choose officers for the year ensuing.
- 3d. To choose an Agent.
- 4th. To see if the Stockholders will declare a dividend of the profits of their Factory.
- 5th. To see if said Stockholders will make an assessment on their shares, and if so, when and how it shall be paid.
- 6th. To hear the report of the Directors and Agent.
- 7th. To see if said Stockholders will authorize the Directors, or Agent, to sell and pass Deeds of a certain tract of land on Dead River which they hold by virtue of a levy of an execution against Solomon Bangs, and also another tract of land in Waterville, purchased of Edward Esty, Jr.
- 8th. To transact any other business.

Per Order,
SAMUEL JEWETT, Pro's. Clerk,
Gardiner, Dec. 29, 1828.

TO BE LET.

FOR one, two, or three years, a new and convenient Store, calculated for a retailer, situated in Wales, in the forks of the roads, where the new county road that leads out of the country intersects the main post road that leads from Portland to Augusta.—Said store is 30 by 22 feet on the ground, one and a half stories high, with a good cellar under the whole bigness of the same; a convenient counting-room, well secured against fire, also a 30 foot shed for the accommodation of the same. This stand is considered not inferior to any country seat in the State. For terms apply to the subscriber at Wales.
DAVID PLUMER.

Wales, Jan. 1, 1829.

FOR SALE.

A ROCK MAPLE KEEL for a ship, in three pieces, which will work between 90 and 100 feet in length, if wanted so long, 23 inch. in depth. Also a part of a Keelson 40 feet in length. Said Keel and Keelson are landed on the main post road in Wales, and will be disposed of where they now lie for the sum of \$15. Any person intending to build the ensuing year, will find it to his advantage to call and purchase the same. Apply to the subscriber at Wales.
DAVID PLUMER.

Wales, Jan. 1, 1829.

DISSOLUTION OF COPARTNERSHIP.
NOTICE is hereby given, that the Copartnership heretofore existing under the name of

BOWMAN & PERKINS,

is, by the mutual consent of both parties, this day dissolved. All persons indebted to said firm by note or account, are requested to call and make immediate settlement with JAMES BOWMAN, at the store recently occupied by them; where also all persons having demands against said firm are desired to present the same for payment.

JAMES BOWMAN,
ALVIN T. PERKINS.

Gardiner, Dec. 17, 1828.

JAMES BOWMAN gives notice, that he will continue to carry on business in the store recently occupied by Bowman & Perkins, where he invites his friends and the public to call on him, as he will constantly keep on hand an extensive assortment of Drugs & Medicines, Paints, Oils, Dye Stuffs, W. I. Goods, Groceries, English & Domestic Goods, Crockery, Glass, Hard & Hollow Ware, &c. &c.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of Caleb Stevens, late of Pittston, in the county of Kennebec, Merchant, deceased, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to
WILLIAM STEVENS, 2d., Executor.
Pittston, Nov. 11, 1828.

DISSOLUTION OF COPARTNERSHIP.

NOTICE is hereby given, that the Copartnership heretofore existing under the firm of

WASHBURN & WEBB,

is this day dissolved by mutual consent. All persons indebted to said firm are requested to make immediate payment. Their notes and accounts may be found with the subscribers.
ZALMUNA WASHBURN.
BENJAMIN WEBB.

Albion, December 14, 1828.

GARDINER IRON COMPANY have for sale at their Store in Gardiner,
Mill Cranks, Rims and Spindles; Iron Knees, Stanchions, Cogs and Shivers, Windlass Necks, Hauser Pins, Capstan Heads, Rims and Spindles; Crow Bars, Plough Moulds & Coulters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cart and Wagon Boxes; 1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts. Also—a large assortment of
IRON AND STEEL.
Old Saws, Swedes and English Round, Flat and Square, IRON: Horse, Deck and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Anvils, Vices, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Rolling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of *Manyfolds' Insurance Company*, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 21, 1828.

TERMS.

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